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THE RELATION OF THE FRENCH CATHEDRAL SCHOOLS TO THE RISE OF THE UNIVERSITY OF PARIS

by

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OUTLINE

AND

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INTRODUCTION

The problem of this study is to show the relation of the French Cathedral schools to the rise of the University of Paris. The subject is limited to the University of Paris, since that is one of the earliest of the mediaeval universities, and constitutes a sufficient field of investigation.

It is the purpose to view the history of the Cathedral schools from the early Church through the Middle Ages to the eleventh and twelfth centuries; to survey some of the most famous French Cathedral schools; and finally to trace the development of the University of Paris from the Cathedral schools.

There are two main authorities used, Hastings Rashdall[1] and Gabriel Compayre.[2] Rashdall asserts strongly that the University of Paris sprang directly from the Cathedral schools, while Compayre takes an opposite view when he states that the University of Paris grew from the work of one man - Peter Abelard. All other authors follow either Rashdall or Compayre. Charles H. Haskins has contributed to the field of study in two works, The Renaissance of the Twelfth Century, and The Rise of the Universities. Haskins agrees with Rashdall as to the origin of the University of Paris. Taylor in The Mediaeval Mind largely followed Rashdall as did Paul Munro in his

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1. Rashdall, H., Universities of Europe in the Middle Ages, pp.277f
2. Compayre, G., Abelard, and the Origin and Early History of the Universities, pp.22f

History of Education and Cyclopedia of Education. Mullinger in Schools of Charles the Great contributed much in background material. The Catholic Encyclopedia was excellent in establishing the authenticity of dates. We feel that Rashdall has successfully disputed the assertions of Compayre. This thesis, therefore, is largely, based upon Rashdall's view, and attempts to prove that the University of Paris was a direct outgrowth of the Cathedral school of Notre Dame.

Chapter I.

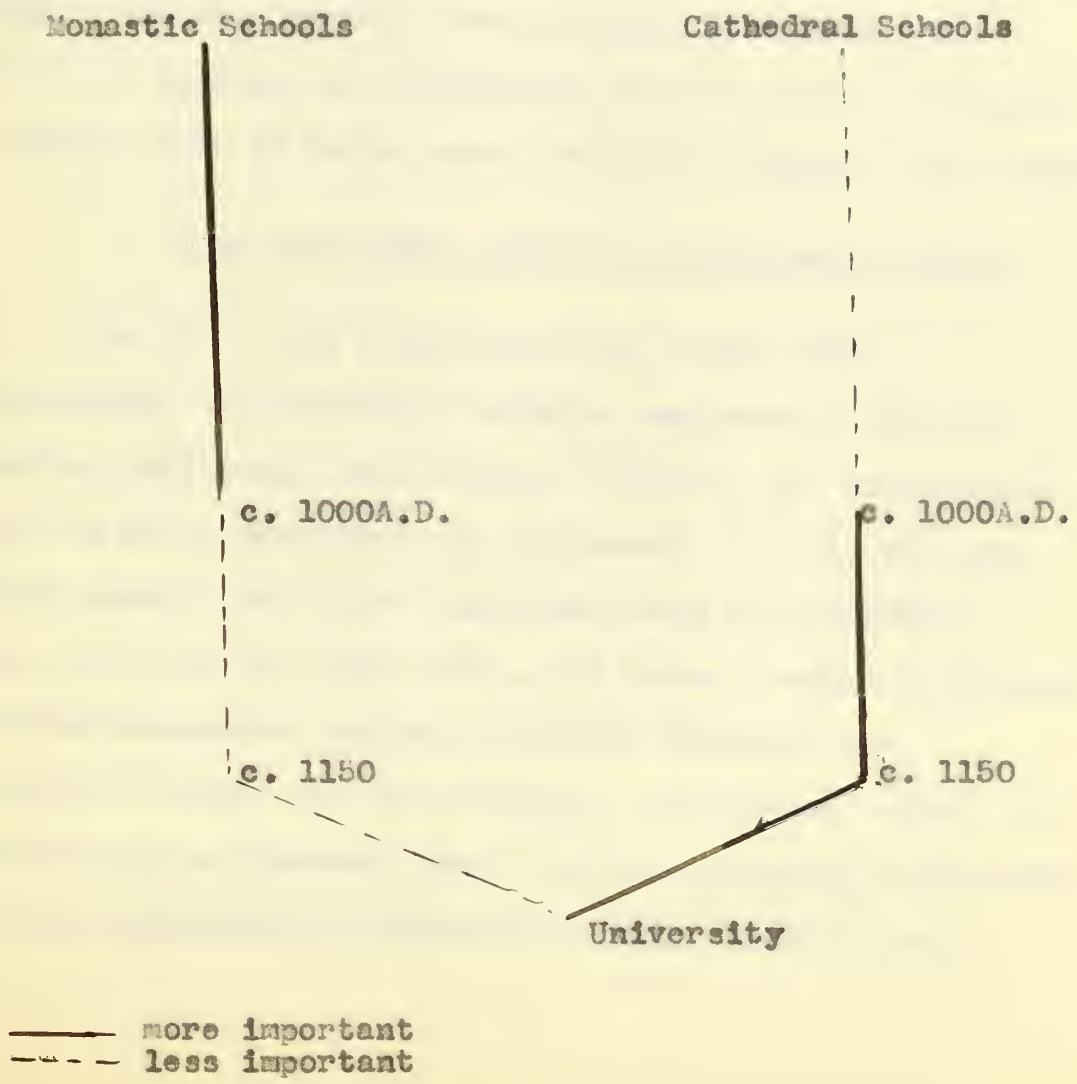
The History of the Cathedral Schools

The Early Church

In the early Middle Ages such schools as existed were associated with the monasteries and the cathedrals. The schools, at first Episcopal Schools and later Cathedral schools, were established in the second century, in connection with the Cathedral churches because the bishops needed preachers. The schools were training grounds for the preachers. The churches were destitute of every ideal of education except that of making priests or teachers of priests. At first they met in the Bishop's home, and were trained in the creed, and carrying on the services of the church. To no one man can we trace the establishment of these schools. The sole purpose of these schools was the training of youth for cathedral positions - canonici puri.

At first these cathedral or episcopal schools were under the charge of a bishop, but later they were under a scholasticus or Magister Scholarum, who directed the Cathedral school,assisted the Bishop, and trained the future clergy. He might or might not be a regular member of the Cathedral body, according to the circumstance. e.g. He might be hired to teach by a Canon who, himself, would not be competent to teach. Early in the Middle Ages the schools became known as grammar schools as well as Episcopal or Cathedral institutions of learning, and they

became famous for the high character of their instruction and the type of scholars they produced. These Cathedral schools together with the parallel development of the monastic schools formed what might be called the secondary school system of the early Middle Ages. When the monastic schools began to decline in importance, c. 1000 A.D., the cathedral schools took their place, and here were nourished the rudiments of learning which was later to give rise to the universities. e.g.



The seven liberal arts of the Middle Ages were included in the program of study. These, the Trivium consisting of Grammar, Rhetoric, Dialectic or Logic, and the Quadrivium consisting of Arithmetic, Geometry, Astronomy, and Music, formed the basic study for Theology and Bible which would follow later. The libraries of the cathedral schools were sometimes limited to a dozen or even half a dozen volumes, though most libraries had a Latin Bible, the liturgical books, some works of St. Augustine and St. Gregory, Cassidorius and Boethus, the grammars of Donatus and Priscianus, and the poems of Virgil and Horace. Most of these books had to be imported from Italy.

From the Middle Ages to the Eleventh Century

From the early Middle Ages on, after their establishment, the cathedral schools continued to have an increasing influence. Charlemagne, 787-800, had established schools in every monastery and cathedral. At this time the monastic schools were more important than the cathedral schools, and for the first time, the former, under Charlemagne allowed non-monastic students in their schools. The monasteries usually had two schools - an external school for outsiders and an internal school for the training of its own monks. The cathedral or episcopal schools derived their

teachers from these monastic schools. In 822, Louis the Pious, successor of Charlemagne, put the duty of education upon the bishops. In 825 Pope Eugene II added that all bishops must do active teaching. Twentyfive years later, in 850, Pope Leo IV compelled the bishops to lecture on the Holy Scriptures.[1] Thus we can see that both the State and the Church were catching the significance of the importance of education and of the cathedral schools within their domain.

However, as a general thing, in the tenth century, the cathedral schools were left to flourish or decay as they happened to be fostered or neglected by the ruling abbot or bishop. Mother Drane in her Christian Schools and Scholars calls this century in France, "a century of lead and iron ignorance." There were few monastery or cathedral schools in this century because the Normans in their invasions had ransacked and destroyed most of the monasteries and the chuches. In the eleventh century all of the cathedrals and convents in Germany had schools, but during this century the center of education changed to France, and attracted many scholars from all over Continental Europe and England.

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1. Class Notes in History of Education, 1930, taught by Prof. Edwin P. Booth

The Great Age of the Cathedral Schools

As the cathedral schools continued to grow in importance, they reached the height of their fame in the twelfth century, causing this century to be known as the great age of the cathedral schools. From the eleventh century on, there was a tendency to make the Master of the Schools, a regular member of the Cathedral body. With this rapid spread of education in the twelfth century, there grew up around the most famous cathedrals, a number of masters who desired to obtain permission to teach students who could pay for their education. At the Lateran Council in 1179 the Presiding Masters of the Schools were required to grant licenses to teach to every properly qualified applicant. The control of the Chancellor[1], and this right of the qualified teacher to have a license to teach, formed the basis of the French educational system. This right to the license caused a great multiplication of masters, and also, tended to foster the growth of certain professional customs and unwritten laws which gradually grew into statutes of a university when the time should arrive.[2]

1. Originally the chancellor was the chief theological teacher in the cathedral schools. The chancellor exercised an extensive control over the masters as individuals. He could grant or refuse the license to teach to a master. Besides being the head of the school, he was an ecclesiastical judge, who enforced his judgments by excommunication. When the University came into being the chancellor was slow to relinquish his power, but was soon forced to do so by papal authority.
2. Rashdall, H., Universities of Europe in the Middle Ages, Vol. I., p.284.

Some of the most famous of these cathedral schools in the beginning of the twelfth century were: Liege, Bec, Rheims, Laon, Notre Dame, Orleans, and Chartres. This century in Europe was a renewal of interest and a revival of learning, which was brought about partly by the influence of great thinkers like St. Anselm and Abelard, and partly by the discovery of the lost works of Aristotle.

The cathedral schools and their development in France, especially during the twelfth century, paved the way for the founding of the University of Paris, which was born before the century closed its eyes. A consideration of the most important of these cathedral schools will show how they could give birth to a university which still spreads its influence far and wide.

Chapter II

Famous French Cathedral Schools

Chartres

The Cathedral school of Chartres was one of the most eminent of its time, and continued to grow in importance until the twelfth century found it at its height of fame. Many famous teachers and keen students gave the school its importance.

Fulbert, who was the Bishop and teacher of Chartres from 990 until his death in 1028, was the school's first known teacher and one of the most learned men of his day. Under his influence, Chartres soon became more important than its sister schools of Laon and Paris or Notre Dame. Though the earliest reputation of Chartres was based on lectures given on Hippocrates,[1] Galen,[2] and Sorenus,[3] Fulbert turned the interest in the direction of the seven liberal arts, namely, the Trivium and the Quadrivium. He was also a Scripturist and knew Hebrew. Fulbert had a many sided education, and wrote a number of poems in classic metre and later in rhyme. He was noted for his voluminous correspondence written in excellent style, and touching on many subjects, including medicine, canon law, and numerous kinds of questions of contemporary politics. Fulbert was well termed

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1. Greek philosopher and writer, c. 460B.C., termed the "Father of Medicine."
2. One of the most celebrated of ancient medical writers, c. 130 A.D. Also a Stoic philosopher and writer on logic.
3. Greek physician, c. 100 A.D. Wrote Life of Hippocrates.

the "Socrates" of the school of Chartres.[1]

Another great teacher of the school was Ives or Ivo as some authorities term him. He was Bishop from 1089 to 1115. Little information concerning his life has been recorded, and we know little except that he was a famous teacher at the school. Ives was followed by Bernard Silvester who was the chancellor of Chartres from c. 1115 to c. 1130. Under this leadership, the school acquired a unique position as a center of classical scholarship. Bernard was a grammarian, and used his knowledge a great deal in connection with the works of Virgil, a Latin poet, and Lucan, a Latin poet and historian.

A Norman, William of Conches, born about the year 1100 and a student of Bernard of Chartres, also helped to make Chartres famous by his teaching. He was noted particularly for his philosophy and grammar. He was a follower of the philosophy of Plato, and kept this thought in the cathedral school. John of Salisbury,[2] a pupil of William, speaks of him in his Metalogicus,

> "Then returning unto myself, and measuring my powers, I advisedly

1. Haskins, C.H., The Renaissance of the Twelfth Century, p.26.
2. An English scholar who studied in France for a period of twelve years from 1137 to 1149. He studied under such teachers as Abelard, Alberic of Reims, Robert of Melun, William of Conches, Richard l'Eveque, etc. He left his small library to the Cathedral school of Chartres. He was a leading Humanist, and became the Bishop of Chartres in 1176 and held the office until his death in 1180.

> resorted, by the good favor of my preceptors, to the Grammarian of Conches (William), and heard his teaching by the space of three years: the while teaching much: nor shall I ever regret that time."1.

In the same paragraph, John of Salisbury speaks of another of his teachers at Chartres, Richard l'Eveque:

> "(While at Chartres John also studied with Richard l'Eveque) a man whose training was deficient almost as nothing, who had more heart than speech even, more knowledge than skill, more truth than vanity, more virtue than show: and the things I had learned from others I collected all again from him, and certain things too I learned which I had not before heard and which appertain to the Quadrivium, wherein formely I had for some time followed the German Hardwin." 2.

L'Eveque was considered in his time as a master of all kinds of learning.

Theodoric or Thierry, brother of Bernard, was the chancellor of Chartres from 1140 to c. 1150. An authority on the arts, he was the author of Eptatheuchon, or Book of the Seven Arts, which is a treatise on the seven liberal arts. This work is in two large volumes, and is still preserved at Chartres. Rhetoric holds the principal place in this work.

Other names might be added to the list of most noted teachers of Chartres of the Middle Ages, as Gilbert de la

1.Haskins, C.H., The Renaissance of the Twelfth Century, p.372.
2.Ibid, p. 372.

Poirée (1076-1154), logican and theologian, Hardwin the German, and Peter Elias.

The seven liberal arts, consisting of the trivium and the quadrivium, formed the basic subjects of study at Chartres. As we have mentioned above, while Theodoric was the chancellor of Chartres, he wrote a treatise on the seven arts. The doorway of the west front of the cathedral was adorned with figures of the seven liberal arts, each one being represented by some early authority. Chartres afforded the best opportunity of the times for the study of these arts. First, there was a foundation study in grammar or rhetoric for a proper understanding of the classical literature, which was widely read. In addition to reading and explaining the grammar and text of the classics, the pupils practised writing Latin verse and prose. In the early Renaissance period Chartres was the center for the study of classics.

A quotation from John of Salisbury will give some idea of the subjects one might study in the eleventh or twelfth century at Chartres.

> "Bernard of Chartres, the most abounding spring of letters in Gaul in modern times, followed this method, and in the reading of authors showed what was simple and fell under the ordinary rules; the figures of grammar, the adornments of rhetoric, the quibbles of sophistries; and where the subject of his own lesson had reference to other disciplines, these matters he

brought out clearly, yet in such wise that he did not touch everything about each topic, but in proportion to the capacity of his audience dispensed to them in time the due measure of the subject. And because the brilliancy of discourse depends either on propriety (that is, the proper joining of adjective or verb with the substantive) or on metathesis (that is, the transfer of an expression for a worthy reason to another signification), these were the things he took every opportunity to inculcate in the minds of his hearers.

And since the memory is strengthened and the wits are sharpened by exercise, he urged some by warnings and some by floggings and punishments to the constant practise of imitating what they heard. Everyone was required on the following day to reproduce some part of what he had heard the day before, some more, some less, for with them the morrow was the disciple of yesterday. Evening drill, which was called declension, was packed with so much grammar that one who gave a whole year to it would have at his command, unless unusually dull, a method of speaking and writing and could not be ignorant of the meaning of expressions which are in common use. (The material, however, of the evening lesson was chosen for moral and religious edification, closing with the sixth penitential psalm and the Lord's prayer.)

Before those for whom the preliminary exercises of boys in imitating prose or poetry were prescribed, he held up the poets or orators, and bade them follow in their footsteps, pointing out their combinations of words and the elegance of their phrasing. But if anyone had sewed on another's raiment to make his own work brilliant, he detected and exposed the theft, though very often he inflected no punishment. But if the poorness of the work had so merited, with indulgent mildness he ordered the culprit to embark on the task of fashioning a real likeness of the ancient authors; and he brought it about that

he who imitated his predecessors became worthy of imitation by his successors.

The following matters, too, he taught among the first rudiments and fixed them in the student's minds: the value of order; what is praisworthy in embellishment and in the choice of words; where there is tenuity and, as it were, emaciation of speech; where a pleasing abundance; where excess; and where the limit due in all things. History and poetry, too, he taught, should be diligently read, without the spur of compulsion; and he insistently required that each pupil shpuld commit something to memory every day; but he taught them to avoid superfluity and be content with what they found in famous writers....And since in the entire preliminary training of pupils there is nothing more useful than to grow accustomed to that which must needs be done with skill, they wrote prose and poetry daily, and trained themselves by mutual comparisons."1.

Also, quoting from Haskins:
" In the monastic and cathedral schools of the earlier period the textbooks were few and simple, chiefly the Latin grammars of Donatus and Priscian with some elementary reading-books, the logical works of Boethus, as well as his arithmetic and music, a manual of geometry, and an outline of practical astronomy such as that of Venerable Bede. Of Greek, of course, there was none. This splendid curriculum in arts was much enlarged by the renaissance of the twelfth century, which added to the store of western knowledge the astronomy of Ptolemy, the complete works of Euclid, and the Aristotelian logic, while at the same time under the head of grammar great stimulus was given to the study of reading of the Latin classics. This classical revival, which is noteworthy and comparatively little known, centered in such cathedral schools as Chartres and Orleans." 2.

1.Haskins, C.H., The Renaissance of the Twelfth Century, pp. 135-138

2.Haskins, C.H., The Rise of Universities, p.39

The cathedral school of Chartres was known primarily as a school of letters, and during the early Renaissance became a center for the study of classics. Also, Chartres was the chief center of twelfth century Platonism. While it flourished, the school contributed to the purification of Latin style which is represented in the Metalogicus of John of Salisbury, a pupil who studied at Chartres for three years. The school flourished throughout the eleventh century, but this period of fame closed by the middle of the twelfth century. Chartres, about this time, became overshadowed by Paris fifty miles away, and ceased to be an intellectual center of first importance. Chartres never became a university, though its fame as a cathedral school ran high before the latter part of the twelfth century.

Laon

There has been very little material written concerning the Cathedral School of Laon, and most of the knowledge we have about it is of a very general nature. This may be explained by the fact that though Laon was important in the eleventh and early twelfth centuries, its importance was but temporary, and it did not hold as high a place as either the cathedral school of Chartres or that of Paris. Too, Laon was very near the city of Paris, and the larger city probably attracted attention from Laon. Still, we must consider the school, for at the time of which we are writing it was one of the leading institutions.

We know only a few of the teachers of Laon, and the earliest one whom we find mentioned is that of Adelard of Bath of the twelfth century. A mathematician and an English scholastic philosopher, he studied in France at Laon and Tours before assuming his teaching duties at the former school. He travelled for seven years through Spain, Italy, North Africa, and Asia Minor. Since he had a great interest in the history of philosophy, we might well suppose that he taught philosophy as well as mathematics. Two other teachers at the school whom the world knows more about are Ralph and Anselm (died 1117) of Laon, who were brothers. Guibert de Nogent[1] called them the two eyes of the Latin church. They were famous for their great knowledge of the Scriptures. Anselm was one of the teachers of William of Champeaux. Anselm, a French theologian, was born of humble parents before the middle of the eleventh century. In 1076 he studied under St. Anselm of Bec. For a time, he taught with great success at Paris, where he was the associate of William of Champeaux. Anselm upheld the realistic side of the scholastic controversy. Later he went back to Laon where at the time his school for theology and exegetics became the most famous in Europe. His greatest work was an interlinear gloss on the Scriptures which became one of the great authorities of the middle ages. Pope Eugene III

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1. Guibert de Nogent (1053-1124). In 1064, he entered the Benedictine monastery of Filay. In 1104, he was made abbot of Nogent-sous-Coucy, in the diocese of Laon. He wrote in the first half of the twelfth century.

said of Anselm, " God caused him to be born, that the Holy Scriptures might not die." An incident is told of Anselm almost losing his position and respect at Laon because of one of his pupils, the famous Abelard. Abelard had given up teaching for a time, that he might study theology at Laon under Anselm. Abelard, quite like himself, was soon disgusted with the teaching of Anselm, and considered him but a mere rhetorician without any ideas of his own. Abelard asked Anselm many questions, but was unable to get satisfactory answers. At that time the method of teaching theology was for the lecturer to read some book of the Bible or works of a Church Father, and as he read to make comments on it, very much like the glosses of the Bolognese doctors of law.[1] It was not long before Abelard was expounding the difficult passages in the book of Exekiel to Anselm's students, when he was supposed to be attending the master's lectures. Anselm's position was in danger, but since Abelard was teaching without the authority to do so, he was forced to give up lecturing in Laon. He returned to Paris, and Anselm was left to continue his teaching.

We can find no definite data concerning the subjects taught at Laon, but we may reasonably presume that it was somewhat the same as at Chartres, the seven liberal arts together with theology and philosophy. The fame of Laon was

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1. Thorndike, Lynn, History of Mediaeval Europe, p,381.

not lasting, for it enjoyed but temporary importance, and never grew to form a university. Laon was particularly distinguished for dialectic and theology.

Notre Dame

We are more directly concerned with the Cathedral School of Notre Dame, for it was from this school that the University of Paris was born. As one thinks of Notre Dame, three names immediately rise to the mind, three great teachers who taught within her walls, namely, William of Champeaux, Peter Abelard, and Peter Lombard, and one cannot consider the school without considering their lives and work.

William of Champeaux (ca. 1070 - 1121), was the first known Master of the cathedral school of Notre Dame, and under his leadership the school rose to prominence and acquired considerable reputation. He was the first Parisian teacher who left his mark upon the development of the Scholastic philosophy. William was a pupil of Anselm of Laon. Soon after he became chancellor or Scholasticus of the cathedral school, he had a wide reputation as the greatest exponent of realism. He soon drew students from all parts of Europe, and did much to make the school at Notre Dame greater than that of Tours, Chartres, or Bec. However, he was confounded by the arguements of one of his pupils, Abelard, a conceptualist, who was opposed to the teaching of his master, and by his arguements overpowered

William, who was forced to retire in favor of his pupil. Thus in 1113, William retired to the Abbey School of St. Victor, which favored his realism. Later, he became Bishop of Chalons-sur- Maine. William had the reputation of being the first dialectian of France.

We turn to the famous pupil Abelard, who forced his master to retire in deep humiliation from this cathedral school, which he had caused to rise to such a reputation. Abelard's life was a stormy one, and there are many diverse opinions as to his exact influence. Some authors, including Compayre[1], go so far as to say that he was the direct founder of the University of Paris, while others including Rashdall[2], say that no one man, not even Abelard could be called its founder. It does remain, that he was the greatest teacher at the Cathedral School, and drew thousands of students from all over the country to study under him. Peter Abelard (1079-1142), born in the village of Palais near Nantes, was the oldest son of the lord of that village in Brittany. In his youth he was a wandering scholar, and renounced castle, wealth, honor, and the profession of arms to pursue learning. He was a talented musician and poet, as well as a keen thinker and brilliant debater. He journeyed around the country studying.

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1. Compayre, G., Abelard, and the Origin and Early History of the Universities, p.22.
2. Rashdall, H., Universities of Europe in the Middle Ages, p.277.

About the age of twenty, he came to the Cathedral School at Paris to hear the lectures of William of Champeaux, and established himself as one of William's pupils. It was at this time that he had a debate with William, won, and finally forced William of Champeaux to retire. Having taken his place, Abelard soon rose to the center of the intellectual life of Paris, and so of Europe. Abelard, now regarded as the keenest scholar of the twelfth century, was considered the most attractive and brilliant figure of the scholastic period. In 1102, he taught at Melun, then at Corbeil, and later at Notre Dame, where he taught at various periods between 1108 and 1139. His teaching method was that knowledge must precede belief. He took the stand of Conceptualism, which was a compromise between nominalism, the ground thought of science, expounded by Roscellinus, first of the great nominalists, and realism, the ground thought of theology, philosophy, and idealism, expounded by William of Champeaux.

Abelard's defense of free thinking was weakened because he let himself open to attacks upon his character. Throughout his life he was a symbol of heretical thinking.

At Notre Dame, Abelard was a teacher of Grammar and logic, and later of theology, which raised Notre Dame to distinction. In 1121 he was condemned of heresy at Soissons, and in 1140 condemned of the same charge at Sens. In 1136, after Abelard had been in retreat and had formed a school of Paraclete (the Comforter) which lasted from 1122-1125, he then at the age of

fifty-seven returned to his chair at Paris where John of Salisbury was one of his pupils. Abelard always attracted great numbers of students by the forcefulness of his teaching. There were more than 5000 pupils in his school at Paris. It was Abelard's love for controversy and challenge which gave him his power.

We cannot speak of Abelard without describing his method of teaching, for that was disputed by the church almost as much as the things that he taught. The Roman Catholic Church always said, " I believe that I may know," while Abelard was advocating, " I know that I may believe." Abelard was charged because of his way of teaching, for he was a revolutionist in his methods. Abelard taught by the process of reasoning. He described in detail what he wanted his pupils to know; he gave both sides of a view, and never urged one view upon his students, but let them make their own decisions. He wrote a text-book designed to help this style of teaching, Sic et Non - Yes and No. Sic et Non "was in the form of a large number of questions as to church dogma and practises, in which, after stating the question, he presented the arguements on both sides as gleaned from Scriptures and advanced by the Christian Fathers, but drew no conclusions."[1] The following is a sample of the types of questions he raised for debate:

1. Cubberley, E., Readings in the History of Education, p,138f.

" Should human faith be based on reason, or no?
Is God one, or no?
Is God a substance, or no?
Is sin pleasing to God, or no?
Can God be resisted, or no?
Has God free will, or no?
Was the first man persuaded to sin by the devil or no?
Was Adam saved, or no?
Did all the apostles have wives except John, or no?
Does God punish the same sin both here and in the future, or no?"1.

Abelard considered his task to be the incitement of thought for which he used the lecture method.

Victor Cousin (1836) in the Introduction to his Ouvrages inedits d'Abelard, said,

> " The man, who by his qualities and his defects, by the audacity of his opinions, the eclat of his life, his inborn passion for controversy, and his rare talent for instruction, contributed most to increase and expand the taste for study and that intellectual movement from which the University of Paris issued in the thirteenth century was Peter Abelard." 2.

Compayre describes Abelard thus:

> " External gifts combined with intellectual qualities to make of Abelard an incomparable seducer of minds and hearts. Add to this an astonishing memory, a knowledge as profound as was compatible with the resources of the time, and a vast erudition which caused his contemporaries to consider him a master of universal knowledge." 3.

Abelard had great confidence in himself, and considered himself the only philosopher of his time. He was

1. Cubberley, E., Readings in the History of Education, pp.139f.
2. Compayre, G., Abelard, and the Origin and Early History of the Universities, p,4.
3. Ibid, p.10.

not a studious man, but a combatant eager for glory and power. He had no humility or modesty, and it was largely these qualities which gained for him an extra-ordinary ascendency over his age. Abelard was a man of diverse character, but a keen scholar and intellectual thinker at all times, even though more often than not, his thinking got him into difficulties with the authorities of the church. The fame of the Cathedral school of Notre Dame owes much to this young, eager, combating philosopher. We shall speak more of Abelard later when we turn to a discussion of the origin of the University of Paris.

Peter Lombard (1100 - ca.1160), the theological teacher, was the next great teacher after Abelard in the Cathedral school of Notre Dame. Born in Novara in Lombardy, he studied at Bologna, Rheims, and Paris. While at Paris, he probably was a pupil of Abelard. At any rate, he was a careful and sympathetic student of Abelard's method. He wrote his Book of Sentences, published about 1145, to supplant Abelard's Sic et Non. He listed the same kind of questions that Abelard used; he listed the affirmative and the negative side, but Lombard drew out and defended the Catholic view. He added decisions to his arguements. The book showed great advance, and became the standard textbook for the study of theology until the time of Luther.

Peter Lombard was made Bishop of Paris in 1158. Two years later he died.

The subjects taught at the Cathedral school of Notre Dame were the same as those at Chartres and Laon. Paris was a center for the study of arts and theology.

Great teachers necessarily brought fame to the Cathedral school of Notre Dame, as we have shown in mentioning their names and work. At first the teachers counted for more than the school, but Notre Dame became such a center that it acquired a momentum independent of the individual masters and drew students by its own magnetic power. By means of such great teachers, it was able to push ahead and to continue to influence and attract for its own qualities which had been nourished and fostered by its renowned men. This fact in itself, that the school could rise higher than a particular man, shows the greatness of Notre Dame. Its fame also lies in the fact that it did develop into a university. Notre Dame was termed, " the Sinai of instruction" of the Middle Ages, for it was early noted for the quality of its instruction, and it was the center of the most active kind of individual life. Too, its situation greatly added to its renown.

Chapter III

The Development of the University of Paris

Introduction

Before we proceed, we must describe the meaning of the word university, and use this meaning throughout the rest of the work.

> "A glance into any collection of mediaeval documents reveals the fact that the word 'University' means merely a number, a plurality, an aggregate of persons..... At the end of the twelfth and beginning of the thirteenth centuries, we find the word applied to congregations either of Masters or of students; but it long continues to be applied to other corporations as well, particularly to the then newly formed Guilds and to the Muncipalities of towns; while as applied to scholastic Guilds it is at first used interchangeably with such words as 'Community' or 'College'. In the earliest period it is never used absolutely. The phrase is always 'University of Scholars,' 'University of Masters and Scholars,' 'University of Study' or the like..... It is particularly important to notice that the term was generally in the Middle Ages used distinctly of the scholastic body whether teachers or scholars, not of the place in which such a body was established, or even of its collective schools. The word used to denote the academic institution in the abstract-the Schools of the town which held them-was Studium rather then Universitas. To be a resident in a University would be in studio degere or in scholis militare. The term which most nearly corresponds to the vague and indefinite English notion of a University as distinguished from a mere School, Seminary, or

private educational establishment, is not Universitas, but Studium Generale; and Studium Generale means, not a place where all subjects are studied, but a place where students from all parts are received..... The term Studium Generale does not become common till the beginning of the thirteenth Century..... the term seems to have implied three characteristics, (1) That the School attracted or at least invited students from all parts, not merely those of a particular country or district, (2)That one at least of the higher Faculties- Theology, Law, Medicine- was taught there, (3) That such subjects were taught by a considerable number- At least by a plurality- of Masters.... A Studium Generale meant a School of general resort..... The University was originally a scholastic Guild whether of Masters or Students. Such Guilds sprang into existence, like other Guilds, without any express authorisation of King, Pope, Prince, or Prelate. They were spontaneous products of the instinct of association which swept like a great wave over the towns of Europe in the course of the eleventh and twelfth centuries..... Thus in the later Middle Ages the term Studium Generale came practically to denote not merely a school with the jus ubique docendi (though this remained its legal and technical differentia), but a scholastic organisation of a particular type and endowed with more or less uniform privileges. By the 15th century the original distinction between the two terms was pretty generally lost; and Universitas gradually became a mere synonym for Studium Generale."1.

1.Rashdall,H., Universities of Europe in the Middle Ages, pp. 7-18

The natural and main meaning of university has come to be, " a generally recognized place of study."[1] Within this definition lies the further characteristics of a real university, which is the recognition of its degree at another university.

From Cathedral School to University

We cannot set any specific date, and say that was when the University as such emerged from the Cathedral school. As in almost all of history, there is no sharp dividing line between the Cathedral school of Notre Dame and the University of Paris. The change was a gradual one, neither sought for, nor expected by the people of the time. The twelfth century began with the flourishing of the cathedral schools; it closed upon universities already established at Salerno, Bologna, Paris, Montpelier, and Oxford. In 1100 the schools followed the teacher; in 1200 the teacher followed the school. Like all of the older universities, Paris was not founded but grew. It represented a long, local evolution. Paris became an early center of the most active kind of intellectual life, and it was quite natural because of its easy access, and because it was one of the leading cities, that it should foster the rise of a university. Paris became the first city of teachers the mediaeval world had known. Masters and students came to it from many lands.

1. Monroe, Paul, A Cyclopedia of Education, Vol.V, Article Universities.

The rise of teachers and student guilds had its origin in the rise of the universities of Western Europe. Most authors generally agree that the University of Paris had its birth and growth in the Cathedral school of Notre Dame. Mullinger[1] goes so far as to trace the university's growth from the Cathedral school of Rheims of the ninth century,

> "Yet more renowned was the episcopal school at Rheims, which under the protection of Hincmar, the oracle and arbiter of the state in the days of Charles the Bald, and under the teaching of archbishop Fulk, of Remy of Auxerre, and of Hucbald, claims the proud distinction of having presented, in this century, that tradition of learning which links the episcopal schools with the University of Paris." 1

Brother Azarias in a lecture on Mediaeval University Life given in Essays Educational, says that the University of Paris cannot be traced to any one school. He says that long after the guild of masters in Paris had become recognized, it remained under the jurisdiction of the chancellor of Notre Dame, that the University grew into a corporate existence because of the struggle between the chancellor and the masters.

> " Looking back upon her growth, we find her cradled in the sanctuary of Notre Dame, then nourished into full development as an organism, independent of the state, with her own autonomy and with power to make her own laws. She drew her vitality from the Holy See." 2.

1. Mullinger, The Schools of Charles the Great, p.132.
2. Brother Azarias, Essays Educational, Lecture: Mediaeval University Life, p.67.

Rashdall[1] says that the growth could not be from any one man, and that the University of Paris was the direct outgrowth of the Cathedral school of Notre Dame, though he does say that Abelard might be called the intellectual progenitor of the University of Paris. Rashdall maintains that Abelard undoubtedly was the most conspicious representative of the intellectual movement which gave rise to the University, but that there was nothing in the organization of the schools wherein Abelard taught to distinguish them from any other cathedral schools made famous by the teaching of some other illustrous master. Compayre[2] takes the opposite position and maintains that Abelard was the real founder of the university. He gives as his reasons for this: first, because of his reputation, he habituated foreigners to come to Paris to study there, and he assembled vast audiences around him; afterwards that he popularized the studies and methods which were held in honor for centuries in the Parisian schools. Cardinal Newman in Historical Sketches, Vol. III, said, " The name of Abelard is closely associated with the commencement of the University of Paris."[3] Victor Cousin[4] says

1. Rashdall, H., Universities of Europe in the Middle Ages, pp.277fff.
2. Compayre, G., Abelard, and the Origin and Early History of the Universities, p.22.
3. Ibid, p.4.
4. Ibid, p.4.

that Abelard contributed more than any other man to increase the intellectual movement from which the University of Paris issued. However, Abelard could still be the greatest contributor and still not its founder. Too, most authors agree with Rashdall, that the University of Paris was an outgrowth, gradual and evolutionary, of the Cathedral school of Notre Dame, and it cannot be traced back to Abelard, only in as much as he was one of the famous teachers of the cathedral school. It is true that the University of Paris was not formally constituted until sixty years after Abelard's teaching at the cathedral school. Denifle[1] insists and Monroe[2] agrees with him, that the cathedral school pure and simple cannot claim to be the mother of the University of Paris, but that the institution arose from a trade union of the various masters teaching in the Ile de la cite under license from the chancellor of the cathedral of Notre Dame. We have taken all of these outside influences into consideration in stating that the University found its birth in the Cathedral school of Notre Dame.

1. Denifle, H., Die Universitaten des Mittelalters bis 1400, pp. 675f.
2. Monroe, Paul, A Cyclopedia of Education, Vol. V, Article: Universities

The general causes for the formation of the university might be summed up as follows: a certain tradition of learning handed down from the famous school over which Alcuin presided at the great abbey of St. Martin at Tours, continued to survive, and became the nucleus of the teaching in which the university took its rise. The development was intimately connected with that of the Empire, the Church, the papacy, the older schools, and many other institutions of mediaeval days. More specific causes may be summed up:

1. The introduction of new subjects of study, as were embodied in new or revived literature.
2. The adoption of new methods of teaching made necessary by the new studies.
3. The growing tendency to organization which accompanied the development and consolidation of the European nationalities.

A multiplication of masters might be called one of the more immediate causes for the rise of the University. In 1127, a statute of the Bishop had ordered that only members of the cathedral body should lodge in the cloister. This "seems to mark the beginning of the process by which a Studium Generale was evolved out of the mere cloister-school."[1] There were too many teachers to stay in the cloister or even on the Island. Then the Chancellor of Notre Dame licensed Masters to teach in houses built upon the bridges of the Seine. Soon a rising popularity of degrees made the Faculty of Arts

1. Rashdall, H., Universities of Europe in the Middle Ages., p.290

important. The goal of every student was a Mastership in the philosophical faculty. Thus there became a large multiplication of young Masters, which Rashdall considered one of the immediate causes for the growth of the University.

> " In the twelfth century, citizenship scarcely protected one beyond the city walls. A man carried but little safety with him. Only an insignificant fraction of the students at Paris and Oxford were citizens of those towns. The rest had come from everywhere. Paris and Bologna held an utterly cosmopolitan, international, concourse of scholar-folk. And these scholars, turbulent enough themselves, and dwelling in a turbulent foreign city, needed affliation there, and protection and support. Organization was an obvious necessity, and if possible the erection of a civitas within a civitas, a University within a none too friendly town. This was the primal situation, and the primal need. Through somewhat different processes, and under different circumstances, these exigencies evoked a University in Bologna, Paris, and Oxford." 1.

By the beginning of the thirteenth century, both students and teachers had become so numerous that they began to organize themselves into guilds or associations for "protection from extortion and oppression and for greater freedom from regulation by the church." [2.]

These causes are necessarily general ones, because, as I have said before, we cannot say that the university was specifically founded, but rather "just grew". Before the middle of the twelfth century, the essential elements of the

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1. Taylor, H.O., The Mediaeval Mind, Vol II., pp.330f.
2. Cubberley, E.P., The History of Education, p. 217.

University, the students and the teachers were found at Paris, for before 1150 there were notices of students both on the Island (Notre Dame) and on the Hill (Ste. Genevieve).

History of the First Fifty Years

Throughout the period of its beginning, the mediaeval university had no libraries, no endowment or buildings of its own, but its organization and make-up consisted of men, "built of men" - "batie en hommes"[1.] Louis VII in 1180 recognized the University of Paris, and the Pope recognized it about the same time. Its full recognition came twenty years later, when in 1200 was issued the specific doctrine, the Charter of Philip Augustus, which was the recognition of a body of students and teachers already existing. In 1208-09 written statutes were compiled which dealt with the academic dress of Masters, enforced the observance of "the accustomed order in lectures and disputations", and required attendance at the funerals of deceased Masters. In this statute the Pope recognized the corporate character of the University. 1210-11 are often given as the dates of the above statutes. They may have been the same ones, or similiar ones drawn up two years later. The original text has been lost, and without it, there is no way of absolutely verifying the exact date.

Haskins, CH., The Rise of Universities, p.18

At any rate in 1210, a bull of Innocent III, who was himself a Parisian Master, empowered the Society to elect a proctor to represent the University in the Papal Court. In 1215, a papal legate extended the right of self government to the University. This same document also gives the earliest outline of the course of studies in arts. Some time before 1200 Paris began as an art school. By 1208 Theology, with some instruction in Canon Law was added, though it was famous for the study of Theology.

From 1210, there was a definite development and advance in the organization of the University. Unwritten customs were formed into written statutes or by-laws. It received the recognition of the right to sue and be sued as a corporation. There was an appointment of permanent common officers, and the use of a common seal. The fully developed University was divided into four faculties: theology, canon law, medicine, and the arts. The Arts Faculty was divided into four nations, named for the nationalities which predominated in each of them at the time of the formation:

1. The French Nation which included French, Spaniards, Italians and Greeks.

2. The Picard Nation comprised of students from the northeast and the Netherlands.

3. The Norman Nation which included those of Norman blood.

4. The English Nation which included students from provinces under English rule, England, Ireland, Scotland, and Germany.

At the head of each faculty was a dean; a proctor at the head of each nation; and a rector at the head of the whole University. The earliest form of academic degree granted in the University was the certificate or license to teach, licentia docendi.

Chapter IV

Influences Traceable in the Development from the Cathedral Schools

Method

Throughout the development of the University of Paris there are certain direct and indirect influences which are definitely traceable to the cathedral schools. These are discernible in method, studies, organization, and in the problems of church and secular control.

Peter Lombard used the question and answer method in his teaching at the Cathedral school of Notre Dame, as shown in his Sentences, a collection and methodical arrangement of extracts concerning theology under the form of sentences and maxims. This method of teaching and the textbook, itself, was still used in the teaching of the University of Paris. He taught by pros and cons, answers and questions. The professors did all of the talking, giving both the answers and the questions. We can also trace the method used by Abelard as continuing directly in the University teaching. It is largely Abelard's method that has made many historians contribute to the great professor of the twelfth century, the actual founding of the University.

> "It is the method of Abelard which is the soul of the scholastic philosophy, of that philosophy which lasted for five centuries, until the Renaissance, and which reigned supreme in the University of Paris,

> which in early times was merely a great school of theology and philosophy."1.
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> "Although Abelard taught long before the constitution of the University of Paris, his method of instruction of the sciences, and above all for theology and the liberal arts, nevertheless remained the model which the future university was to follow." 2.

The method of instruction was all in Latin, in which the first step was a minute and subtle analysis of the text itself. Then all of the passages capable of two interpretations were thrown into the form of a question: pro and con, like the method of Abelard. Both the students and professors were bound to the text, as the teachers of the seven liberal arts in the cathedral schools had been. Through both Abelard and Peter Lombard we can see the methods of the cathedral school were directly traceable to the University.

Studies

While we were discussing the cathedral schools we mentioned the subjects taught there, namely, the seven liberal arts, including grammar, rhetoric, and dialectic, (the Trivium), and arithmetic, astronomy, and music, (the Quadrivium). Beyond these came ethics or metaphysics, and theology. At Paris these lectures were open to any one, to students of all countries and all conditions.

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1. Compayre, G., Abelard, and the Origin and Early History of the Universities, p. 21.
2. Denifle, Pere, Chartularium Universitatis Parisiensis, Paris 1889, Introduction, p. xvi.

Added to the regular curriculum of western knowledge were the complete works of Euclid, the astronomy of Ptolemy, and the Aristotelian logic. The University of Paris statutes in 1215 require the whole of Aristotle's logical works. It was the development of the study of logic and dialectic that had its ultimatum in the University. The arts faculty which made up one of the divisions of the University of Paris was the direct successor of the old cathedral school instruction in the seven liberal arts. The study of dialectics and theology was emphasized in the University, largely because of the movement started by Abelard.

The Bible and Peter Lombard's Sentences were studied in the cathedral schools. These two books were also studied in the Faculty of Theology of the University of Paris. The Sentences, constituting a complete treatise on theology under the form of sentences and maxims, was the main textbook in the Faculty of Theology for about five centuries. It is important enough to look at its makeup. It was divided into four parts:

1. God and the Trinity.
2. The creation and the relations between the invisible and the invisible worlds.
3. The Redemption, faith hope, and charity, the virtues and sin.
4. The sacraments.

The studies with the emphasis upon dialectics and theology are directly traceable to the Cathedral schools in text and contents.

Organization

As the influences from the Cathedral school to the University are discernible in the method of teaching and in subject matter, even more may they be traced in organization. This was an age with a tendency for development. The papal privileges granted in 1231 completed the fundamental doctrines of the university.

> "Indeed, the chancellor has begun to complain that there is too much organization and too much time consumed with university business. 'In the old days when each master taught for himself and the name of the university was unknown, lectures and disputations were more frequent and there was more zeal for study.' Paris has already fallen from the traditions of the good old times! "1.

Even in the early organization which necessarily goes with the establishment of any corporate body, there was the feeling that organization was acting as a fence, shutting out and hemming in, instead of allowing for expansion. But with the growing of the university, organization, already having existed in the cathedral schools, must continue to a higher degree in the university.

A general survey of the development of the organization will show that the first stage came when the

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1. Haskins, C.H., The Renaissance of the Twelfth Century, p. 384.

chancellor of the cathedral began to grant permission to other masters to open other schools in the neighborhood. A next stage was reached when a license to teach was granted only after a formal examination. This allowed the master to carry on his vocations at any similar center that already existed or would be later formed in Europe. A later development came when it began to be recognized that without a license from the pope, emperor, or king, no "studium generale" could be formed having the right to confer degrees, which really meant a license to teach.

There are more specific traces of organization which came from the cathedral school to the university. The licentia docendi, the license to teach, was the earliest form of academic degree. The duty and privilege of the Chancellor of Notre Dame was to license competent Masters to open schools near the cathedral. After a time, as these masters grew in numbers, they formed an association, and assumed the right to admit to the Society the licentiates of the Chancellor, who were the new Masters about to begin to teach. The University grew up around the personal of this license by the chancellor. It was from this licentia docendi that the University got the significance of its Master of arts degree. Rashdall attributes the first gathering of Masters at Paris to the fame of Abelard.

> "It was the fame of Abelard which first drew to the streets of Paris the hordes of students whose presence involved the multiplication of Masters by whom the University was ultimately formed. In that sense, and in that sense only, the origin of the University of Paris may be connected with the name of Abelard." 1.

From the eleventh century onwards, there was a tendency to make the Master of the school a regular member of the Cathedral body. It was at the Lateran Council in 1179 that the presiding Masters of the Cathedral Schools were required to grant licenses to teach to all qualified applicants. The control of the Chancellor and the right of the applicant to a gratuitious license to teach formed the basis for the French educational system. Needless to say, this right to the license caused an influx of Masters, which necessitated the growth of certain professional customs and unwritten laws which gradually grew into statutes of an organized university.

From the etiquette of customs, no one ever established himself as a teacher without first having been taught for an adequate period by some authorized Master, and he never started teaching without the sanction of his former Master. In the time of Abelard, though these principles were not firmly established, they were beginning to show evidences of recognition. That was the reason, that when

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1. Rashall, H., Universities of Europe in the Middle ages, p. 280

Abelard wanted to become a distinguished theologian, he had first to put himself under a Master before he could teach in another Faculty. When, he, before completing his period of study, began to lecture on Ezekiel, he was committing an ecclesiastical offence, for which he was compelled to leave Laon, and at the Council of Soissons, he was charged with having begun to teach "without a master." This custom of supervision of teaching on the part of the cathedral grew into the constitutional theory of the University of Paris. The University of Masters grew out of this custom, which came to be known as the Inception.

The idea of the Inception involved two elements. It was the formal entrance of a newly licensed teacher upon his professional duties, and it was the recognition of the newcomer by his old Master and other Masters of the profession. It was really his formal incorporation into the Society of Teachers. The new Master upon being received, had a cap placed upon his head. He recieved a biretta with the ring and the open book from his former Master as a badge of Mastership. His former Master also conferred upon him a kiss and a benediction. Before he was fully installed, the new Master had to give an exhibition of his professional duties by either delivering an inaugural address or holding an inaugural disputation that the University or Guild of Masters grew. The Inception was as necessary to the teacher

as was the chancellor's license. The Society of Masters seems to have become a definite and formal corporate body not later than 1175.

In the cathedral schools the subjects of study were grouped by faculties, even though these faculties did not exist in any formal organization. The students lived together in local groups in accordance with the studies they were pursuing.

The Chancellor was the head of the Cathedral school, and as the Cathedral school gradually grew into a university, the office of Chancellor went along with the development. As organization grew and the University began to take on visible form as such, a rector was made the head of the University, wherein ensued a long struggle between the chancellor and the rector to see who should be the chief authority. The rector became the real head of the University filling the same office that the chancellor had filled for the Cathedral schools.

In the cathedral schools, especially in the decade of Abelard, there was among the students some slight traces of a traditional discipline and organization, forming a sort of scholastic common law which formed the basis of the academic policy of the University of Paris.

Under an age of organization, the Cathedral schools

of the tenth and eleventh centuries developed from the organization of the church and gathering of students under an authorized master into a permanent advance or organization of the University of Paris, in which unwritten customs were reduced to the form of written statutes or by-laws. The University became a corporation; there were appointments of permanent common officers, and the use of a common seal.

Problem of Church and Secular Control

Though the University of Paris originated of itself, more and more it came to depend upon royal and particularly papal support. With this latter came the tendency of papal control, and the ensuing conflicts as a result of the control on the part of the Chancellor of the Church of Paris. The development of the University was largely due to the struggle of the authorities with the Chancellor of the Cathedral. The University organization was called into existence because of the necessity of mutual support and the united opposition to the Chancellor. Before we can get an intelligent, clear, and appreciative understanding of the struggle which ensued and thus brought into existence the organization of the University, we must get a comprehensive understanding of the original relationship between the chancellor and the Masters of the school.

The Chancellor exercised an extensive control over the masters before the rise of the University, and in the first few decades of its existence. He had the power to grant or refuse the license to a Master at his own discretion. For adequate cause he could deprive a Master of his license or a scholar of his 'scholarity' with its attendant ecclesiastical privileges. Besides being the head of the school, he was an ecclesiastical Judge, who enforced his judgments by excommunication; he possessed a special prison for the confinement of refractory clerks; and he had the right to issue ordinances or regulations for the government and discipline of the masters and scholars.

However, this control of the Chancellor was over the Masters as individuals, and the Chancellor had no position in the University as such. As a Chancellor he was not even a member of the University. The University, which was originally formed for the purpose of self-protection, soon aimed at acquiring a monopoly Though they could not prevent a licentiate from teaching, they could refuse to dispute with one who would not conform to their regulations. Also, they could refuse to present for License or to admit to their own Guild, a scholar who persisted in attending the lectures of a Master whom they had deprived of their consortium. The licentiate could not become a full

fledged Master until he had been received into the Society by a public and authorized Inception.

Originally, the Chancellor and the University worked quite independent of each other, but,

> "each party tried by the use of its unquestionable prerogative to multiply in practise the unquestionable prerogative of the other. Had the parties been left to fight the matter out without interference, the legal weapons at the disposal of the Chancellor might have strangled the rising Society in its birth or reduced it to dependence upon himself." 1.

However, the Chancellor was not to win the struggle as easily as this. The Papal authorities interferred when the University appealed to the Roman court. By this act, the University gained, but it lost to a great extent its own autonomy. When it entered into the ecclesiastical system, it became as much a subject to ecclesiastical regulation as were the monastaries.

A papal bull of 1212 shows that a suit between the Chancellor and the University had been going on for some time. This bull, addressed by Innoncent III to the Bishop, Dean, and Archdeacon of Troyes, required them to redress the grievances of the Masters. The Chancellor had required the Masters to take an oath of obedience to himself. If the Chancellor had been successful in this

1. Rashdall, H., Universities of Europe in the Middle Ages, p. 307.

order, either the University could not have continued to exist or else the chancellor's position in the University would have become a very powerful one. However, the Papacy sided with the University of Masters, relaxed the obligations of the oaths, and forbade the exaction of such oaths in the future. Furthermore, the Chancellor was required to grant the license gratuitucously, and to all candidates recommended by a majority of the Masters in any of the superior Faculties of Theology, Civil or Canon Law, or Medicine, or by six selected Masters being chosen, three by the Faculty and three by the Chancellor. Since the Chancellor had abused his judicial power by imprisoning scholars for very trifling offences and had fined them for penance, now he could not imprison any scholar impending trial when the offence charged was a slight one. Neither could he impose a pecuniary penance on a scholar under any circumstances whatever, though he might award damages to the injured party. In 1215 most of these provisions were embodied in a permanent Code of Statutes literally imposed upon the University by the Cardinal, Robert de Courcon.

This did not end the conflict between the Chancellor and the University. The Bishop and Chancellor renewed their attempts to crush out this growing institution. New subjects of dispute were added to their old quarrels.

"The oppression of the Chancellor called forth fresh efforts after corporate autonomy, and these efforts in turn became offences which called down upon the Masters fresh measures of ecclesiastical vengeance, necessitating renewed appeals to Rome."1.

During the continuing conflicts, the University experienced the need of two important attributes of corporate existence. The support of legal representatives at the Roman court forced the University to borrow money which necessitated a seal to affix to the bond for its repayment. Also, officers were required to collect the money and direct the legal proceedings. Bulls of 1219 and 1222 give evidence that the Bishop and Chancellor were striving to suppress the organization which was destroying the authority of the Church of Paris over the Masters and scholars who were fast increasing.

" An old ordinance of proclamation against 'conspiracies' was furbished up, and the University was excommunicated en masse for disobedience to it. To the mind of a canon of Paris the very existence of the University was nothing more or less than a conspiracy - an unlawful secret society formed by a certain class of inferior ecclesiastics (men whom he would look upon very much in the light of Priest, Vicars or Singing-men) for the purpose of resisting their Canonical superiors. The language of the Bulls makes it quite plain that the acts of the conspiracy were simply the passing of statutes by the Masters for the government of themselves and their scholars and the administration of oaths to observe them. The Church of Paris claimed that no such constitutions should be passed without the consent of the Bishop, Chapter, or Chancellor.....It is obvious that the very existence of the University was at stake." 2

1. Rashdall, H., Universities of Europe in the Middle Ages, p.311.

2. Ibid, pp.311f.

We have no definite sentence of the Holy See concerning this issue since the time of Innocent III, but it is generally accepted that Honorius III and Gregory IX followed Innocent III in support of the University.[1] The Bull of 1219 ordered the instant abolition of the Chancellor's prison, and forbade the wholesale excommunication of the University without the special license of the Holy See. In this same Bull and in the ones of 1222 we find the first traces of the existence of Nations and their officers. The University elected officers 'according to their nations' 'for avenging of injuries', for the carrying out of the pending suits at Rome against the Chancellor, and for the collecting of money for the same purpose.

Later, a Bull issued in 1237 forbade the unauthorized excommunication of 'Rector or Proctor' as well as the Masters and scholars, while the Rector or Proctor was acting officially on behalf of their students or Masters. When this office was first created, there was only one official to each Nation, with no general head of the whole corporation. Later, the term Proctor was applied to the heads of the several Nations, and the term Rector applied to a common head of all four Nations. The Nation organization which came into existence between 1219 and 1221 was suspended by Papal authority, but again by 1231 it had obtained a legal recognized existence. Sometime between 1222

and 1249 the common Rectorship which was instituted by the united Nations came as a result of the struggle against the Chancellor.

The Chancellor was slow to relinquish his control over the Theological Faculties. Even as late as 1264, he claimed to be ex officio Dean of this Faculty. Originally he had been the chief theological teacher of the Cathedral school. Both the Chancellor and the Canon of Paris kept their right of teaching Theology and Canon Law without the sanction of the Faculties. In this way the Chancellor became the natural head of the Theological Faculty in its relations to the Bishop of the Diocese and to the Church at large. Later when a Dean was appointed as the head of Theology, his position was weakened by the one assumed by the Chancellor. Rashdall says that this situation was largely responsible for the Faculty of Arts assuming more control in the University than the Faculty of Theology.

> "At the same time the close connection between the Chancellor and the Theological Faculty long prevented the latter acquiring a Head who might have taken that position in the University organization which would naturally have been accorded to the Head of what always ranked as the first among the Faculties of Paris. The position in which that Faculty was placed by its peculiar relations with the academic Chancellor thus explains the singular and otherwise unintelligible feature of the Parisian constitution by which the Headship of the whole University was vested in an

officer elected exclusively by and from the 'inferior' Faculty of Arts." 1.

Thus we can see that as the University was seeking an escape from church control in the form of tyrant rule by the Chancellor and Bishop of the Church of Paris, they won the struggle, only to receive that freedom to slip into the control of the Papacy. They did not escape Church control, but escaped one phase of it to assume another. Rashdall calls it a "profitable misfortune", 2. when the oppression of the Chancellor produced its first batch of Papal privileges. It is true that this relation to the Papacy brought about under such a peculiar situation had much to do with the success of the University. Whereas the Chancellor would have used the school but for his own advantages and the school would have made slow progress under its own tutelage, the Papal authority gave it a certain backing and stability which did much to further its importance and prosperity. The University soon passed into full Papal control.

Conclusion

The founding of these great universities of Paris, Bologna, and Salerno, constitute an epoch in the history of education. In the twelfth century the Cathedral schools

1. Rashdall, H., Universities of Europe in the Middle Ages, p.334.
2. Ibid, p.335.

passed the Monastic schools in importance, only a century later to be surpassed by universities, which constitute the peak of organizational education to the present time. The universities, in general, were a product of all that was best in the Middle Ages.

SUMMARY BY CHAPTERS

Chapter I.

In the early Middle Ages, schools were associated with convents and cathedrals. The Cathedral schools were for the purpose of training youth for cathedral positions. At first these schools were under the charge of a Bishop, but later they were under a scholasticus who directed the Cathedral school, assisted the Bishop, and trained the future clergy. The program of study included the Trivium and the Quadrivium, Bible and Theology. From the early Middle Ages on the Cathedral schools grew in importance until they reached their height of fame in the twelfth century. Some of the most famous of these schools were Rheims, Leige, Laon, Notre Dame, Orleans, and Chartres. The development of these Cathedral schools in France paved the way for the founding of the University of Paris.

Chapter II.

The Cathedral school of Chartres was one of the most eminent of its time, and had as some famous teachers, Fulbert, Ives, Bernard Silvester, William of Conches, Richard l'Eveque, Theodoric, and Hardwin the German. Here the seven liberal arts formed the basic subjects of study. Chartres, noted for being a school of letters, flourished throughout the eleventh century, but during the twelfth century its fame was lessened by Paris fifty miles away. Laon, another important Cathedral school, whose most famous teachers were Adelard of Bath, and Ralph and Anselm of Laon, flourished in the eleventh

and early twelfth centuries, but this school was also near the city of Paris and could not survive in the great shadow of the Cathedral school there. Notre Dame is the most famous of the Cathedral schools, for it was this school that gave birth to the University of Paris. Notre Dame was made famous by three great teaches, William of Champeaux, Peter Abelard, and Peter Lombard. As in the other Cathedral schools the seven liberal arts were taught, and beyond these, metaphysics and theology. Notre Dame, the "Sinai of instruction", ideally situated in the center of Paris, made famous by great intellectual minds, gave rise to the University of Paris in the twelfth century.

Chapter III.

The change from the Catherdral school to the University of Paris was a gradual one, and no specific date for its founding can be given. However, before the middle of the twelfth century, the essential elements of the University, the students and teachers, were found at Paris. Its full recognition came in 1200 in the Charter of Philip Augustus. From 1210 on, there was a definite development in the University.

Chapter IV.

The Cathedral schools influenced the University of Paris in their method of teaching, in their studies, and in their organization, as well as lending their influence in the problem of Church and secular control. The methods were almost duplicated from those of Peter Abelard and Peter Lombard, while the studies of the Cathedral schools developed from the organization of the Church and gathering of students under an authorized Master into the advance organization of the University of Paris. The University after a great struggle escaped the tyrant rule of the Chancellor of the Cathedral to accept the control of the Papacy.

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